

Imunccions geuen,
by the most excellent prince,
Edward the sixt, by the
grace of God, kyng of En-
gland, Fraunce & Ireland:
defendor of the fayth, and
in peache vnder Christ, of
the Churche of Englannde
and of Irelande, the su-
preme head: To al and
singuler his louyng
subiectes, as well
of the Clergie,
as of the
Laetic.

CIniuncions geuen by the moste
excellent Prince, Edward the vi. by the grace
of God, kyng of England, Fraunce, and Ireland: de-
fendor of the fayth, and in pearth vnder Christ, of the Churche
of England & of Ireland, the supreme head: To all and
lynguler his louyng subiectes, as well of the
Clergie, as of the Laicie.

HE Kynges moste Royall Ma-
iestie, by the advise of his most dere
vuncle, the duke of Somerset, Lord
Protector of all his Realmes, Do-
minions and Subiectes, and Go-
uernour of his moste royal person, and the resi-
due of his moste honorable counsall, entendyng
thaduauncement of the true honoz of almighty
God, the suppression of Idolatrie, and Super-
stition, throughout all his realmes and domini-
ons, and to plant true Religion, to the extirpa-
cion of all hypocrisie, enormities and abuses, as
to his duetie apperteineth: Doorth minister vnto
his louyng subiectes, these godly Iniuncions,
hereafter folowyng: Wherof parte were geuen
vnto them heretofore, by the auctoritie of his
moste dere beloued father, Kyng Henry the viii.
of moste famous memorie, and part are now mi-
nistred and geuen by his Maiestie. All whiche
Iniuncions, his highnes willeth and comau-
deth his sayd louyng subiectes, by his supreme
auctoritie, obediently to receiue, and truely to
obserue & kepe euery man in their offices, degrees
and states, as they will auoyde his displeasure,
and the paines in the same Iniuncions hereaf-
ter expressed.

The



3niuncions.

The first is, that all Deanes, Archdeacons, Persones, Vicars, and other Ecclesiastical persones, shall faythfully kepe and obserue, and as farre as in them mate lye, shal cause to be obserued and kept of other, all and synguler lawes & statutes, made aswell for the abholishyng & extirpacion of the bishop of Rome, his pretensed & usurped power and iurisdiccion, as for the establishment & confirmacion of the kinges auctorite, iurisdiccion, & supremacie of the churche of England & Ireland. And furthermore, al ecclesiastical persones, hauyng cure of soule, shall to the vttermost of their witte, knowlege, and learninge purely, sincerely, and without any colour or dissimulacion, declare, manifest, and open iiiij. tymes euery yere at the least, in their Sermones and other collacions, that the bishop of Romes usurped power and iurisdiccion, hauyng no establishment nor ground by the lawes of God, was of most iust causes, taken awaie and abolished, and that therfore, no maner of obedience or subieccyon, within his Realmes and Dominions, is due vnto him. And that the kynges power, within his Realmes and Dominions, is the highest power vnder God, to whom all men, within the same Realmes & Dominions, by Gods lawes, owe moste loyaltie and obedience, afore and aboue al other powers and potentates in yearth.

Besides this, to the intent that al supersticio & hypocrisy, crept into diuerse mens heartes, may vanishe away: They shall not setfurth or extoll any Images, Reliques, or miracles, for any su-

Imunccions.

persticion or lucre, nor allure the people by any inticementes, to the Pylgrumage of any saint or Image: but reproving thesame, thei shal teache, that al goodnes, helth & grace, ought to be both asked and loked for, only of God, as of the very aucthor & geuer of thesame, and of none other.

Item, that they, the persones aboue rehersed, shall make or cause to bce made in their Churches, and every other Cure they haue, one Sermon, euery quarter of the yere at the least, wherin thei shal purely & sincerely declare the worde of God: and in thesame, exhorte their hearers to the workes of fayth, mercy, & charitic, specially prescribed and commaunded in scripture, & that workes deuised by mennes phantasies, besides scripture: as wanderyng to Pylgrimages, offeryng of money, candelles or tapers to reliques, or Images, or kissyng and lickyng of thesame, prayng vpon beades, or suche like supersticion, haue not only no promise of reward in scripture for doyng of them: but contrarywise, great threates and maledicccions of God, for that they be thinges, tendyng to Idolatry and supersticion, whiche of all other offeices, God almighty doth moste detest and abhorre, for that thesame dimishe moste his honor and glory.

Item, that suche Images, as thei knowe in any of their cures, to be or to haue been abused wyl pilgrimage or offeryng, of any thing made therunto, or shalbe hereafter censed unto, they (and none other priuate persones) shal for the aduerteyng of that most detestable offeice of Idolatry, fur th

Imunccions.

furthwith take doun, or cause to be take doun and destroy the same, and shall suffre frō hencefurth, no **Torches**, nor **Candelles**, **Tapers** or **Images** of waxe, to be sette afore any **Image** or picture, but onely two lightes vpon the high alter, before the **Sacrament**, whiche, for the signification, that **Christ** is the very true light of the worlde, they shall suffre to remaine still: admonisshyng their **Parishioners**, that **Images** serue for no other purpose, but to be a remembraunce, wherby men may be admonished, of the holy līfes & cōuersacion of them, that thesayd **Images** do represent: whiche **Images**, if they do abuse for any other entent, they cōmit **Idolatrye** in the same, to the great daunger of their soules.

Item, that every holy day throughout yere, when thei haue no **Sermon**, thei shal immediatly after the **gospel**, openly and plainly, recite to their **parishioners** in the **pulpit**; the **Pater noster**, the **Credo**, and. x. cōmaundemētes in **Englishe**, to thentent y people may lerne the same by hart: exhortyng all **paretes** & **housholders**, to teache their **children** & **seruauntes** the same, as they are bound by the **lawe of God**, & in **conscience** to do.

Item, that they shall charge **Fathers** & **Mothes**, **Masters** and **gouvernoz**, to bestowe their **children** & **seruauntes**, euen frō their **childhode**, either to lernyng or to some honest exercise occupacion or **husvādry**: Exhortyng & counsailyng, and by all the waiers & meanes they may, aswell in their **Sermones** & **collacions** as otherwaiers, perswadyng their sayd **Fathers** and **Mothes**, **Masters**.

Iniuncions.

Maisters, and other gouernours, diligently to prouide and forsee, that the youth bee in no manner of wise, brought vp in idlenes, least at any tyme afterward, for lacke of some craft, occupation, or other honest meane to liue by, thei be dren to fall to beggyng, stealyng, or some other vnhristynes: Forasmuche as we may daly see, through sloth and idlenes, diuers valiaunt men fall, some to beggyng, and some to theste & murther, whiche after brought to calamitie & misery, do blaine their parentes, frēdes and gouernors, whiche suffered the, to be brought vp so idely in their youth, where, if they had been wel brought vp, in learnyng some good occupacion or craft, they would (beeyng rulers of their awne household) haue profited aswell themselves, as diuers other persones, to the great commoditie and ornament of the common wealth.

6 Also, that the sayd Persones, Vicars, & other Curates, shall diligently prouide, that the Sacramentes be duely, and reverently ministred in their parishes. And if at any tyme it happen, them in any of the cases expressed in the statutes of this realme, or of special licence geuen by the kynges Maiestie, to be absent from their benefices, they shal leaue their Cure, not to a rude and unlearned person, but to an honest well learned & experte Curate, that can by his abilitie teache the rude and unlearned, of their Cure, holsome doctrine, and reduce them to the right way, that do erre, whiche will also execute these Iniuncions, and do their duetie otherwise, as they are bound

Iniuccions.

bounde to do in euery behalfe, and accordyngly may and will profite their cure, no lesse wth good example of liuyng, then with the declaracion of the wozde of God, or els their lacke and default shalbe imputed vnto them, who shall straightly answere for thesame, if they do otherwise. And alwayes let them see, that neither they, nor their Curates, do seke moze their owne profite, promotion, or aduauntage, then the profite of the soules, that they haue vnder their cure, or the glory of God.

Also, that they shall prouide, within thre monethes, next after this visitacion, one boke of the whole Bible, of the largest volume in Englishe. And within one twelue monethes, next after the sayd visitacion, the Paraphrasis of Erasmus also in Englishe vpon the gospelles, and the same sette vp in some conuenient place, within the sayd Churche, that they haue cure of, whereas their Parishioners may moste commodiously, resorte vnto thesame, and reade thesame. The charges of whiche bookes shalbe ratably borne, betwene the Persone or approprietary, and the parishioners aforesayd, that is to say, the one half by the persone or proprietary, and the other half by the parishioners. And they shal discourage no man (auctorised & licensed thereto) from the readyng of any parte of the Bible, either in Latine or in Englishe: but shall rather conforde and exhort every person to reade thesame, as the very lively wozde of God, and the speciall foode of mannes soule, that all Chrsitian parsons are bounde to embrase.

Iniunctions.

embrace, beleue, and folowe, if thei loke to be sauued: wherby they may the better know their du-
ties to God, to their souereigne Lorde the kyng,
and their neighbor: euer gently and charitably
exhortyng theim, and in his Maiesties name,
straightly chargyng and commaundyng theim,
that in the readyng thereof, no man to reason or
contend, but quietly to heare the reader.

Also, thesayd Ecclesiasticall persones shall in
no wise, at any vnlawful tyme, nor for any other
cause, then for their honest necessitie, haunte or
resort to any Tauernes, or Alehouses. And after
their dinner and supper, thei shal not geue them
selues to drinkyng or riot, spendyng their tyme
idlely, by day or by night at dise, cardes, or ta-
bles, plaiyng, or any other vnlawfull game: but
at all tymes, (as thei shal haue leasure) thei shal
heare and reade somewhat of holy scripture, or
shall occupie themselves with some other honest
exercise, and that they alwaies doo the thinges,
whiche apperteine to honestie, with endeuer to
profite the common weale, hauyng alwaies in
mynde, that they ought to excell all other, in pu-
ritie of life, and should be anexample to the peo-
ple, to liue well and christianly.

Item, that thei shal in cōfessions every Lent,
examine euery person, that cometh to confession
to theim, whether thei can recite the Articles of
their faith, the Pater noster, and the ten cōmaun-
dementes in Englishe, & heare them say the same
particularly, wherein, if they be not perfite, they
shall declare thei, that euery Christian persone,
ought

Uniuersities.

ought to knowe the sayd thynges, before they shuld receive the blessed Sacrament of the Aulter, & admonishe them to learne the sayd necessary thinges more perfectly, or els they ought not to presume to come to Goddes boud, without a perfite knowledge and will to obserue thesame: & if they do, it is to the great peril of their soules, and also to the worldely rebuke, that they might incurre hereafter by thesame.

Also, that they shall admit no man to preache within any their Cures, but such as shal appere vnto them, to be sufficiently licensed therewnto, by the Kynges Maiestie, the lorde Protectors grace, the Archebishop of Canterbury, the Arch-bishop of Yorke in his Prouince, or the bishop of the diocesse: and suche as shalbe so licensed, they shal gladly receive to declare the woord of God, without any resistance, or contradiction.

Also, if they haue heretofore declared to their parishioners any thyng, to the extollyng, or set-tyng furth of pilgrimages, reliques, or Images or lightyng of Candelles, kissyng, knelyng, dec-kyng of thesame Images, or any suche superstition, they shal now openly, before thesame, recāt, & reprove thesame: shewyng theim (as the trueth is) that they did thesame vpō no ground of scripture, but were led and seduced by a comon error and abuse, crepte into the Churche, through the lufferaunce and auarice of suche as felte profite by thesame.

Also, if they do, or shall knowe any man within their parishe, or els where, that is a letter of the

Iniunctions.

woorde of God, to be redde in Englishe, or sincerely preached, or of the execucion of these the Kynges Maiesties Iniunctions, or a fautor of the bishop of Romes pretensed power, nowe by the lawes of this realme, iustly rejected, extirped and taken awaie vitterly, they shall detecte, and present thesame to the kyng or his counsail, or to the iustice of peace next adioynynge.

Also, that the Person, Vicar, or Curate, and parishioners of every parish, within this realme shall in their churches & chapels, kepe one boke or Registre, wherin they shall write the day and yere of every weddynge, Christenyng, & Buriall, made within their parishe for their tyme, and so every man succedyng them likewise: And therin shall write euery persones name, that shalbe so wedded, Christened, or Buried. And for the safe keping of thesame boke, the parishe shalbe bound to prouide of their comon charges, one sure cofer, with two lockes and keyes, wherof, the one to remain with the Person, Vicar, or Curate, & the other with the wardeines of every parishe churche or chapel, wherin the sayd booke shalbe lated vp: whiche boke they shall every Sonday take furth, & in the presence of the sayd wardeines, or one of them, write and recorde in thesame al the weddinges, Christenynges and Burials, made the whole weke before, and that doen, to lay vp the boke in the sayd cofer, as afore. And for euery tyme, that thesame shalbe omitted, the partie that shalbe in the fault therof, shall forfaict to the sayd churche, iii.s. iii.d. to bee emploied

Instructions.

ployed to the poore menes boxe, of that parishe.

Furthermore, because the goodes of the churche, are called the goodes of the poore, & at these daies, nothyng is lesse seen, then the poore to bee susteined with the same: all Persones, Vicars, pencionaries, prebendaries, and other beneficed men within this deanry, not beyng resident vpon their benefices, whiche may dispēd perely. xx. l. or aboue, either in this deanry, or els where, shal distribute hereafter, among their poore parishioners, or other inhabitauntes there, in the presence of þ Churche wardeines, or some other honest men of the parishe, the xl. part of the frutes and reuenues of their sayd benefices, least they be worthely noted of ingratitude, whiche reseruyng so many partes to theimselfes, cannot vouchesafe, to impart the. xl. porcion thereof among the poore people of that parishe, that is so fruitfull and profitable vnto them.

And to the intent that learned men may hereafter spryng the more, for þ execucion of the premisses, every Person, Vicar, clearke, or beneficed man within this deanry, hauyng perely to dispēd in benefices & other promocions of the Churche an C. l. shall geue competent exhibicion to one scholar: and for so many. C. l. more, as he may dispēd, to so many scholars more, shal he geue like exhibicion, in the vniuersitie of Oxford, or Cambrige, or some Grāmer schole, whiche after they haue profited in good lerning, may be parteners of their patrons cure & charge, aswell in

Iniuncions.

preaching, as otherwise in the execucion of their offices, or may (whē nedē shalbe) otherwise profite the common weale, with their counsail and wisedome.

Also, that the proprietaries, Persones, Vicars, and clearkes, hauyng Churches, chapelles, or Mansions within this Deanery, shall bestowe verely hereafter, vpon thesaine Mansions or chaucelles of their Churches, beyng in decay the fifth part of that their benefices, till they be fully repaired: and thesaine so repaired, shall alwayes kepe and mainteine in good estate.

Also, that thesayd Persones, Vicars, & clearkes, shall once euery quarter of the yere, reade these Iniuncions geuen vnto them, openly and deliberately, before all their parishioners, to the intent, that bothe they may be the better admonished of their duetie, & their sayd parishioners, the more moued, to folow thesaine for their part.

Also, forasmuche, as by a law established, euery man is bound to paie his tithes, no man shall by colour of duetie omitted by their curates, deaigne theyz tithes, and so redubbe and requite, one wrong with another, or be his owne iudge, but shal truely paie thesame, as he hath been accustomed to theyz Persones, Vicars and Curates, without any restraint or diminucion. And suche lacke and default, as they can iustly finde in theyz Persones and Curates, to cal for reforacion therof, at their ordinaries and other superiors handes, who vpon complaint, and due profe therof, shal reforime thesame accordyngly.

Also

Inunctions.

Also, that no persone shal frō hencefurth alter or chaunge the ordre & maner of any fasting day that is comauinded, or of comon praier or diuine seruice, otherwise then is specified in these Inunctions, vntill suche tyme as the same shalbe otherwise ordred, and transposed by the kynges auctoritie.

Also, that every Person, Vicar, curate, Chaucery priest, and Stipendarie, beyng vnder the degree of a Bachilar of diuinitie, shall prouide and haue of his own, within thre monethes after this visitacion, the new Testament, both in Latine and in English, with the Paraphrase vpon the same of Erasmus, & diligently study the same conferryng the one with the other. And the Bishoppes, and other ordinaries by themselves, or their officers, in their Sinodes and visitacions, shall examine thesayd Ecclesiasticall persones, how they haue profited in the study of holy scripture.

Also, in the tyme of high Mass, within euery churche, he that sayeth or syngeth the same, shall read, or cause to be redde, the Epistle & Gospell of that Mass, in English, and not in Latine, in the pulpit, or in suche conuenient place as the people may heare the same. And euery Sonday and holy day, they shall plainly and distinctly, reade, or cause to be redde, one Chapiter of the new Testament in English, in thesayd place at Matins immediatly after the lessons: and at Euensong, after Magnificat, one Chapiter of the olde Testament. And to the entent the premisses

Iniunctions.

mate be more cōueniently doen: the kynges maiesies pleasure is, that when ix. Lessons should be redde in the churche, thre of them shalbee omitted, and leste out with the respondes: and at Euensong time, the respondes with all the memorie, shalbe left of, for that purpose.

Also be cause those persons, whiche be sick & in peril of deth, be ofte tymes put in dispaire, by the craft & subtiltie of þ deuil, who is then moste busy, & specially with thē, that lacke the knowledge, sure persuasō, and stedfast belefe, that thei may be made partakers of the greate and infinite mercie, whiche almighty God, of his moste bountifull goodnes, and mere liberalitie, without our deseruyng, hath offered freely to all persones, that put their ful trust and confidence in hym: therfore, that this dampnable vice of dispaire, maie be clerely taken awaie and firme belefe, and stedfast hope, surely conceiued of all their parishioners, beeyng in any daunger, thei shall learne & haue awaies in a readines, suche comfortable places & sentences of scripture, as do set furth the mercie, benefites, and goodnes of almighty God, towardes all penitent, and beleuyng persones, that thei maie at altyne, (when necessitie shal require) promptly comforste their flocke, with þ lively worde of God, whiche is the onely staie of mannes conscience.

Also, to auoyde all contencion and strief, whiche heretofore hath risen, emong the kynges Maiesies subiectes, in sondrye places of hys Realmes and Dominions, by reason of fonde curtesie,

Inunctions.

curtesie, and chalengyng of places in processi-
on, and also that they maye the more quietly,
heare that whiche is sayd or songe, to theyz cde-
fying, they shal not from hensemurthe, in anpe
parishe churche, at any tyme vse any procession,
about the Churche or Churche yarde, or other
place, but immediatly before highe Masse, the
priestes with other of the quiet, shall kneele in
the middes of the Churche, and syng or saye,
plainly and distinctly, the Letanie, whiche is
setsurthe in Englishe, with all the Suffrages
folowing, and none other procession, or Letany
to be had or vsed, but thesayd Letanie in En-
glishe, addyng nothing thereto, but as the kyn-
ges grace, shalhereafter appoynte: and in Ca-
thedrall or Collegiate churches, thesame shalbe
doen in suche places as our Commissaries in
oure visitacion shal appoynte. And in the tyme
of the Letany, of the highe Masse, of the Ser-
mon, and when the priest readeth the scripture
to þ parishioners, no maner of personns, with-
out a iuste and vrgent cause, shall departe out
of the Churche, and all ringyng and knollyng
of Belles, shalbe viterlye forborne for that ty-
me, excepte one Belle, in conuenient tyme, to be
rong or knolled before the Sermon.

Also, lyke as þ people be comonly occupied
the worke daye, with bodyly laboz, for their
bodely sustenaunce, so was the holy daye at the
first beginnyng godly instituted & ordeined, that
the people shold that day gue the selues wholy
to God. And wheras in oure tyme, God is more
offended

Iniunctions.

offended then pleased, more di shonored, then honored, vpon the holy daye, because of idlenes, pride, drunckenesse, quarellyng and brawlyng, whiche are moste vsed, in such dayes, people neuerthelesse perswadynge themselves sufficiētly to honor God on that daye, if they heare Masse and seruyce, though they vnderstande nothyng, to their edifyng: therfore all the kinges faythfull & louyng subiectes, shall from hencefurth celebrate, and kepe their holy day, accordyng to Goddes holy wil & pleasure, that is: in hearyng the worde of God redde and taught: in priuate and publique priayers: in knowlegyng their offences to God, and amendment of the same: in reconciliyng theyz selfes charitably to theyz neighbors wher displeasure hath been: in often tymes receiuyng the communion, of þ very boodye and bloudde of Christe: in visityng of the pooze & sickle: in vsyng all sobernes and godly conuersacion. Yet notwithstanding, all Persones, Vicars, and Curates, shall teache and declare, vnto their parishioners, that they maye w a sauе and quiete conscience, in the tyme of Haruest laboz vpon the holy & festiuall dayes, and sauе that thyng whiche God hath sent. And if for any scrupulositie, or grudge of conscience, men should superstitiously, absteyn from wor-kyng vpon those dayes, that then they should greuously offend and displease God.

Also forasmuche as variaunce and conten-
cion, is a thyng whiche moste displeaseth God,
and is most contrary to the blisced Communion

of

Insuncions.

of the body and bloud of our sautor Christ: Curates shall in no wise admitte to the receiuyng therof, any of their cure & flocke, who hath maliciously and openly contended with his neighbour, onles the same do first charitably and openly reconcile himselfe againe, remittyng all rancour and malice, whatsoeuer controuersie hath been betwene them: and neuerthelesse, their iust titles and rightes, they may charitably prosecute before such as haue auctoritie to heare the same.

Also, that euery Deane, Archedeacon, Master of Collegiate churche, Master of Hospitall, and Prebendarie, beyng priest, shall preache by himselfe personally, twise euery yere at the least, either in the place where he is entituled, or in some churche where he hath iurisdiction, or els whiche is to the sayd place appropriate or bited.

Also, that they shall instruct & teache in their cures, that no man ought obstinately, and maliciously, to breake & violate the laudable ceremonies of the Churche, by the Kyng commaunded, to be obserued, and as yet not abrogated. And on the other side, that whosoever doeth superstitiously abuse the, doth the same to the great peril and daungier of his soule health: as in castynge holy Water vpon his bedde, vpon Images, & other dead thynges, or bearyng aboute him holy bread, or saint Ihons gospel, or making crosses of wood vpon Palme sonday, in tyme of reading of the Passion, or kepyng of priuate holy daies, as Bakers, Brewers, Smithes, shoomakers, & suche other do, or ringyng of holy belles, or blis-

c.i. syng

Inunctions.

syng with the holy candle, to thentent, therby to be discharged of the burden of synne, or to dylue away devils, or to put awaie dreames and phantasies, or in puttynge trust and confidence of helth and saluacion in thesame ceremonies, wher thei be only ordained, instituted and made, to put vs in remembraunce of the benefites, whiche wee haue receiued by Christ. And if he use them for any other purpose, he greuously offendeth God.

Also, that they shal take away, bittterly extincte and destroy, all shrynes, coueryng of shrynes, al tables, cadelstickes, trindilles or tolles of waxe, pictures, paintynge, and all other monumetes of fained miracles, pilgriimages, Idolatry, and supersticion: so that therre remaine no memorie of thesame, in walles, glasses, windowes, or els where, within their Churches or houses. And they shall exhorte al their parishioners, to do the like within their severall houses. And that the Churche Wardeynes, at the common charge of the Parishioners in euery Churche, shal provide a comely and honest pulpit, to be set in a conuenient place within thesame, for the preaching of Goddes woord.

Also, they shall prouide and haue within thre monethes after this visitacion, a strong Chest, with a hole in the vpper part therof, to be prouided, at the coste & charge of the parische, hauyng thre keyes, wherof one shall remaine in the custodie of the Persone, Vicar, or Curate, and the other two, in the custodie of the Churche Wardeynes, or any other two honest menne, to be appointed,

Insuncions.

pointed by the parishe from vere to vere: whiche
 Cheste you shall sette and fasten, neere vnto
 the high aulter, to the intent the Parishioners,
 Should put into it their Oblacion and almosse,
 for their poore neighbors. And the Persone, Wi-
 cat, and Curate, shall diligently, from tyme to
 tyme, and specially, when men make their testa-
 mentes, call vp, exhorte, and moue their neigh-
 bours, to conserue and geue, as they may well
 spare, to the sayd Cheste, declarynge vnto them,
 whereas heretofore they haue been diligent, to
 bestowe muche substance otherwise then God
 commaunded, vpon Pardonys, Pilgrimages,
 Trentalles, deckyng of Images, offeryng of
 Candelles, geuyng to Friers, and vpon other
 like blynde deuotions, they ought at this tyme,
 to be muche more ready to healpe the poore and
 neady, knowyng that to releue the poore, is a
 true worshippynge of God, required earnestly,
 vpon paine of euerlastynge damnacion: and that
 also, whatsoeuer is geuen for their conforte, is
 geuen to Christ himselfe, and so is accepted of
 him, that he will mercyfully, rewarde thesame
 with euerlastynge life. The whiche almosse and
 deuotion of the people, the kepers of the keyes,
 shal at tymes conuenient, take out of the Chest,
 and distribute thesame, in the presence of the
 whole Parish, or syre of theim, to be truely and
 faithfully deliuered, to their moste neady neigh-
 bours: and if they be prouided for, then to the
 reparacion of high wayes next adioynynge. And
 also the money whiche ryseth of fraternities,

Iniunctions.

gildes, and other stockes of the churche (except by the Kynges Maiesties auctoritie it be other wise appointed) shalbe put into the sayd chest, & conuerted to the sayd vse, and also the rentes of landes, the profite of cattell, and money geuen or bequethed, to the finding of Torchies, Lightes, Capers, and Lampes, shalbe conuerted to the sayd vse, sauyng that it shalbe lawfull for them to bestowe part of the sayd profites, vpon the reparacion of the churche, if great nede requyze, & whereas the parishe is very poore, and not able otherwise to repaire thesame.

And forasmuch as priestes be publique ministers of the churche, & vpon the holy dayes ought to applie themselves to the common administracion of the whole parishe, thei shal not be bound to go to women liyng in childded, except in tyme of daungerous sickenes, and not to fetche any corse, before it be brought to the churcheyarde: and if the woman be sicke, or the corse brought to the churche, the priest shal do his dutie accordingly, in visiting the woman, and burying the dead person.

Also, to auoide the detestable synne of symony, because buyng and sellyng of benefices, is execrable before God: therfore all suche persones as bye any benefices, or come to them by fraude or deceipt, shalbe depryued of suche benefices, & be made vnhandable at any tyme after, to receiue any other spiritual promocion. And suche as do sell them, or by any colour do bestowe them, for their awne gain and profite, shal loose the right and

Iniunctions.

and title of patronage, and presentment for that tyme, and the gift therof for that vacacion, shall appertain to the Kynges Maiestie.

Also, because through lacke of Preachers in many places of the Kynges realnes and dominions: the people continue in ignorance and blyndnes: all Persones, Vicars, and Curates, shall reade in their churches every Sonday, one of the Homelies, whiche are and shalbe setfurth for the same purpose, by the kynges auctorite, in suche sorte as they shalbe appointed to do, in the preface of the same.

Also, whereas many indiscrete persones do at this day, uncharitably contempne & abuse priesies and ministers of the Churche, because some of them, (hauyng small learnyng) haue of long tyme fauored phantasies, rather then Goddes trueth: yet forasmuche, as their office & function is appointed of God: The Kynges Maiestie wylleth and chargeth all his louyng subiectes, that from hencefurth, they shall vse them charitably and reuerently, for their office and administracions sake, and especially, suche as laboz in the settynge furth of Goddes holy worde.

Also, that all maner of persones, whiche vnderstand not the Latin toungue, shal pray vpon none other Primer, but vpon that, whiche was lately setfurth in Englishe, by auctorite of Kyng Henry the. v i i i. of moste famous memory. And that no teachers of youth, shall teache any other, then the sayd Primer. And all those whiche haue knowlege of the Latin toungue,

c.iii. Shal

Inunctions.

Shall pray vpon none other Latin Primer, but vpon that, which is likewise setfurth by thesayd auctoritie. And that all graces to be sayd at dynnet and supper, shalbe alwates sayd in the Englishe tonge. And that none other grammer shalbe taught in any schole or other place, in the Kynges realmes & dominions, but only that whiche is setfurth by the sayd auctoritie.

Item, that all Chauntery prieles, shall exerce theimselfes, in teachyng youth to reade and write, and bringyng theim vp in good maners, and other vertuous exercises.

Item, when any Sermon or Homelie shalbe had, the Psalme and houres shalbe omitted.

C The fourme of biddynge the commonon priaers.

Y OV shal pray for the whole congregacion of Christes churche, & specially for this Churche of England and Iceland, wherin, first I commende to your deuoute priaers, the Kynges moste excellent Maiestie, supreme head immediatly vnder God, of the spiritualtie & temporaltie of thesaine Churche: and for Quene Katharine Dowagier, and also for my lady Mary & my lady Elizabeth, the Kynges susteres.

Secondly, you shall pray for my lord Proectors grace, with all the teste of the Kynges Maiesties counsail: for all the Lordes of this realme, and for the Cleargie, and the commondys of thesaine: beschyng almighty God, to geue eury

Iniuncions.

euery of theim, in his degree, grace to vse theim selfes in suche wise, as may be to Goddes glori, the Kynges honor, and the weale of this realme.

Thirdly, ye shall pray for all theim that be departed out of this worlde, in the fayth of Christ, that they with vs and we with theim at the day of iudgement, may rest bothe body & soule, with Abraham, Isaac, and Jacob in the kyngdome of heauen.

All whiche and synguler Iniuncions, the Kynges Maestie ministereth vnto his Cleargie, and their successours, and to al his louyng subiectes: straightly chargyng and commaundyng theim to obserue and kepe thesame, vpon paine of depriuacion, sequestracion of fruites of benefices, suspencion, excomunicacion, and suche other cohercion, as to ordinarie, or other hauyng Ecclesiastical iurisdiccion, whom his Maestie hath appointed for the due execucion of thesame, shalbe seen conuenient: chargyng and commaundyng theim, to see these Iniuncions obserued and kept of all persones, beyng vnder their iurisdiccion, as they will answer to his Maestie for the contrary. And his Maesties pleasure is, that euery Justice of peace (beyng required) shal assit þ or dinaries, & euery of theim, for the due execucion of thesayd Iniuncions.

¶ Imprinted at London,
the last daye of Iuly, in the first yere
of the reigne of our souereigne
lorde kyng Edvard the VI:
By Rychard Grafton
printer to his moste
royall Ma-
iestie.

In the yere of our Lorde.

M.D.XLVII.

Cum privilegio ad impri-
mendum solum.

